

invincible rights,
bear from thine omnipotence
no date, and hell's defeated storms."

GATHERER.

the complicated and marvelous instances, it is absolutely impossible that would have happened, as to some test disturbance had taken place in which preceded them. We may turn wheel of brass spinning round, and the result is, that, in another yards distant from it, a beautiful from a loom, rivaling in its hue above. There are myriads of events space between which was comparable than the distance between this town but where the connexion had close. If a private country gentleman about the year 1730, had not been carriage, America, instead of this moment, might have continued England. This country gentleman, Augustus Washington, Esq.; who was thrown into the company of a lady emigrated with him to America, became the mother of George Wash-

HERODOTUS.

The empire of Lydia, and substitute from thence arose a gigantic power destined to precipitate itself on its expatriates over all the dominion, and even on its way with them it could not subdue. Not omitted, in his general portraiture of the conquests, her with her invaders, Mede, the Persian, the Proper and the Phoenician and Assyrian, are

in the towers of Babylon to the temple we learn the manners and traditions of the Ethiop to the Scythian. In books, Asia, and Europe, and Africa, to us; and though there is Herodotus, a pleasing contrast suggested to the mind between the half-sized Greece and the heterogeneous who are soon to assail her, of numbers and the dreadful noise inspire us with alarm. The storms, and sweeps over the ashes of Midas, and in the ninth, and the tenth, concludes the work with epic grandeur.

Herodotus is pre-eminent for clearness, giving easy movements for variety. If his credit makes him sometimes to have sprung from an honest testimony; and the moderns have

in many points, in which the adorned him. His resemblance to Homer, poetic in his diction, or any color his limpid clearness; and his nature, our always retains us in the world of

the imagination, as Homer would have been a prose historian, by

and graphic novelty, and by its subject, that keeps the curiosity and unperplexed. His agreeableness with our interest in facts, and yet his far-gathered fulness, collectively incitements. The Genius of History appears as if she were going zealous of truth, and yet as if she had some to the gardens of poetry, that the

imagination, as if she had some to the haven of endless bliss.

PURE AND UNDEFILED RELIGION.

The Christian religion is founded in a revelation from God. It is a bright and glorious light, shining in a dark world, and the gospel, from which it derives its glory, hath brought light and immortality to light.

It is like the orb of day which rises in the east to gild the earth with its glory, and revive nature with its general warmth. Before the lighting down of its beams, the clouds of ignorance dissolve and vanish; the soul of man is refreshed and invigorated—society beautified and strengthened—the solitary man made glad, and the wilderness turned into a fruitful garden.

It is pure, because it originated in the great fountain of light, life and goodness—the benevolent parent of mankind—the preserver and upholder of all beings. God is love—pure, unmixed love—the source of this heaven-born principle. The character of God, love in nature, design, effect, and love in His operations. The love of God is conspicuous in all his works.

RKABLE WORKS OF ART.

at Rome is upwards of 1600 feet, and of such elevation, that "the height measures its height."

as well as its elevation, may be estimated of spectators it contained, amounting to some accounts to 80,000, and other

and captive Jews are said to have

in its construction, by Vesuvius;

and, however, till the reign of Titus.

Amphitheatre at Nimes is of an

in circumference, sufficiently cap-

able to 20,000 spectators. It was built in the

time of Titus.—*Ibid.*

Church at Rome is the largest and

most in the world. It is 720 feet long, 100

high. The height of the body of the

ground to the upper part of the

sons may place themselves in the glo-

ry dome, which is annually lighted on

by 4000 lamps and 20000 fire-pots, a

delightful spectacle.—*Ibid.*

ter Works. The New River Works,

charge every 24 hours 214,000 h-

hds. Induced him to submit to pain and suffering;

and sustained him under the mountain pressure of his accumulated guilt.

It was love unequalled—more than man can know

angels feel, that bade him bare his bosom to the

smiles of the Russian soldiers, and bend His sacred head to the savage strokes inflicted by those He came to save.

What was the ransom paid? it was, and paid,

What can exalt the bounty more for you?

The sun beheld it: no; the shocking scene

Draw back thy chariot: midnight veil'd his face.

Sun, didst thou fly thy Maker's pain, or start

At that enormous load of human guilt?

Which bowed his blessed head, o'erwhelm'd the cross,

Made groan the centre, burst earth's marble womb,

Wings, strange pang! deliver'd of her dead?

Hell howl'd, and Heaven that hour let fall a tear?

Heav'n wept, that can might smile; Heav'n bled, that man

Might never die?

Here the wonders of redeeming love are brought

and displayed in all their matchless excellencies.

The admiring eyes of men and angels.

Not being longer speaks in thunder from Sinai's

summit, encircled with His terribleness, and covered

in a dream.

Calvary has stilled the tempest.

Behold the crucified thick clouds are dispelled.

His cross has given an interpretation to every dark say-

ing, laid a solid foundation for our hopes, and opened

way for the ransom of the Lord to return to Zion

and everlasting joy and gladness upon their heads.

It is divine love—a love which continually devisheth

your dream, the eyes of your body

but you have others with which

after death, although the eyes of

privided of sense and motion, you are

and capable of sense and motion by

it. Cease, then to entertain a doubt

of your eyes are shut, and that

you are indeed shut?"

My eyes are indeed shut?"

Heaven's eyes?—Gennadius could make

out no such thing.

Heaven's eyes?—Gennadius could make

recipie and killed. Why are stage drivers so given to drinking?

One reason is that passengers are continually treating them. I have heard drivers give this as a reason why they were so fond of liquor. They are often glutted with it. They are obliged to drink sometimes to stop the mouths of passengers. But I would as soon put a naked scimitar into the hand of a fury, as give a dose of rum to a drinking driver. This rum is two-edged. It wounds both him who takes it, and them who are committed to the cruelty of his tender mercies, to his care. Nay, it has a sharp point too, and it is this that pierces him, who, having put the bottle to the driver's mouth, sees what injury he has done. A friend of mine having once treated the driver, and seeing the effect of the liquor upon him, which I pointed out to him, became very much alarmed when he saw the demeanor of the driver, as we were descending a steep hill. He looked very pale, he felt as if his life was in the hands of a crazy man. We were however preserved.

Cannot something more vigorous be done to arrest this furious tide, which first prostrates and then bears upon its bosom so many victims to the dark gulf below? What, for example, can be done for the melioration of the condition of stage drivers? They need it as much as the leathen do. The United States place a guard on the coach box to protect the mail from nocturnal robbers and murderers. The proprietors of our stages place the robber and murderer himself, not of letters and newspapers, but of human lives, on the box, and give him the sole authority there. Passengers put the weapons of death into his hands, and we see the consequences! Whenever we travel, we should watch the driver, and see that he does not drink too much, and advise him, if necessary, to drink nothing. The voice of religion and of humanity calls for a reformation.

Suppression of Intemperance.—The attention lately given to this important subject, is animating to every friend of humanity. The following account of a late meeting of the Massachusetts Society, shows with what intelligence and spirit our most influential citizens, are devoting themselves to the honorable and benevolent work of redeeming and guarding the community from the evils which either prey upon or threaten it.—*Christian Ref.*

MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

A public meeting of this Society was held at the Ju- lien Hall, on Monday evening, Nov. 5, at 7 o'clock. Beside the members of the Society, this meeting was attended by a large number of other citizens friendly to its objects.

The meeting was opened with prayer by Rev. Mr. Palley—after which, the annual report of the Society was read. The principal object of this report was, to present a sketch of the principles and policy which should govern the friends of temperance in the measures they may adopt for the promotion of their purposes.

After noticing a variety of circumstances, which indicate a favorable change in the public sentiment with regard to the use of ardent spirits, the report went on to consider the influence which the habit of moderate drinking has in producing immoderate drinking; and it was urged that the only sure way of preventing the one, was to relinquish the other. The abolition of the practice of moderate drinking during labor, under exposure, &c. must be brought about, by convincing mankind that it is not only useless, but injurious; and it was particularly urged that the most effectual method of doing this, was, by impressing early on the minds of the young, the important truth, that the use of ardent spirits is always both useless and injurious, even in the smallest quantities.

The propriety of recommending total abstinence from the use of wine, was next considered; and it was remarked, that although some argument might be brought in support of its prohibition, yet that, on the whole, it was unreasonable and impolitic—since, although in excess, may be injurious, still it holds out but little comparative temptation to excess, and by the introduction of some of its milder kinds, it may be made an important instrument in promoting the suppression of intemperance.

Some account was next given, of the effects which have attended the exhibition of the various medicines which have been prepared for the cure of intemperance, of the degree of efficacy which is to be expected from their use, of the manner in which they should be managed when administered, and of the various means by which their favorable effects are to be supported and rendered permanent.

In conclusion it was remarked, that it was important to keep a strict watch upon all those occasions where the young very often taste ardent spirits for the first time, and to remove, when practicable, the temptations which are thus thrown in their way;—that many persons, no doubt, may date their habit of intemperance from the first time, when they first tasted ardent spirits on Boston Common, and acquired a relish for it;—that many others acquire the same relish for it at the Theatre;—that if spirits were banished from the Common and from the Theatre, many would be saved from habits of intemperance—and that there are many other occasions and places which might be made the subject of the same remark. It was particularly recommended to sea captains and ship owners, that they should endeavor to bring up the young men who enter their vessels, to labor without any use of rum.

The report was concluded by offering the following resolutions for the consideration of the meeting. And after being advocated by Dr. Z. B. Boylston Adams, Dr. Channing, Rev. E. S. Gannett, Hon. Wm. Sturgis, Dr. J. B. Flint, and Rev. Wm. Collier, they were passed unanimously.

Resolved. 1st, That in the opinion of this meeting, there is sufficient evidence that ardent spirits are not necessary as a refreshment or support during labor, but, on the contrary, are absolutely injurious to health; that to the general moderate use of them is to be chiefly attributed the prevalent habit of intemperance; and that entire abstinence from them, except when prescribed as medicines, be recommended to all classes of society.

2d, That it be recommended to ship owners, masters of vessels, farmers, mechanics, proprietors and superintendents of manufacturing establishments, and all others having the care of young persons when first entering upon laborious occupations, to endeavor to induce those under their charge to form the habit of labor, without any use of ardent spirits.

3d, That it be recommended to all having charge of the education of the young, to endeavor to produce a strong impression on their minds of the dangerous tendency of even a moderate use of ardent spirits.

It was then voted, that the Report and Resolutions be printed for distribution; and that the proceedings of the meeting be signed by the President and Secretary of the Society and published in the newspapers.

JOHN C. WARREN, President.

JOHN WARE, Secretary.

THE ALBIGENSES.

BY THE REV. W. S. GILLY.

An able article has appeared in the first number of the Religious Magazine, copied from the *Amulet*, relating to the persecutions suffered by the French Protestants, called Albigenses from Albi, a small town in Languedoc. The conclusion of the article describes scenes of such horrid suffering that, while the judgments foretold against the great spiritual Babylon display their full accomplishment we would say, "how long, O Lord, how long."

The Pope's bull, according to our Romish historians, ran thus: "In conformity with the canonical sanctions of the holy fathers, we must observe no faith towards those who keep not faith with God, or who have never been entirely eradicated, although they

separated from the communion of the faithful; therefore we discharge, by apostolical authority, all those who believe themselves bound towards the Count of Toulouse, by any oath, either of allegiance or fidelity; and we permit every Catholic, saving the right of his principal lord, to pursue his person, and to occupy and retain his territories, especially for the purpose of exterminating heresy." The same bull invited strangers from all regions to come to the accomplishment of the holy work, and to consider themselves as in the enjoyment of plenary indulgence, and of exemption from the jurisdiction of all earthly tribunals, as long as they should be fighting in the service of the church.

The prospect of absolution, of booty, and of unrestraint, and the barbarous superstition of the times, brought hordes of relentless savages upon the devoted Albigenses, and Simon de Montford, by general consent, was put at the head of the crusaders. An army so disorderly, so eager to shed blood, so merciless, so irresistible, never took the field. "A fire devoured before them, and behind a flame burned. The land was as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing escaped them."

Prodigies of valor could avail nothing in the face of an enemy, whose losses in leaders or followers were constantly filled up by new adventurers. Submission was of no use, where men came not to wage a war of honor or chivalry, but of destruction—not to obtain glory, but blood and pillage. It was meritorious to kill and spare not, and the slaughter of an heretic had been heaped on the heads of the unhappy Languedocians, whom, since the crusade, it had been the custom to comprehend under the general name of Albigenses.

have been reduced from two hundred thousand to twenty thousand; and from century to century a remnant of them have still preserved their inheritance in the valleys of their forefathers, and their distinguished denomination, Vandois or Waldenses.

But the unhappy Albigenses, from the situation of the country, were more exposed to that foreign aggression which the Romanists stirred up; and, not possessing the same natural fastnesses and mountain retreats as the Waldenses, were entirely swept off from the face of the earth, and not a vestige of them left. Albigensis principles, indeed, never failed, even in Languedoc, the scene of persecution; but the Albigenses, or the communities properly so called and known by this name in the thirteenth century, were utterly destroyed. In the language of the translator of Sismondi's narrative of the crusades against the Albigenses, which has been no small assistance to me in drawing up this article, "Their church was drowned in blood, their race had disappeared: hundreds of their villages had seen all their inhabitants massacred with a blind fury, and without the crusaders giving themselves the trouble to examine whether they contained a single heretic. No calculation can ascertain with any precision, the dissipation of wealth, or the destruction of human life, which were the consequences of the crusade against the Albigenses. Every species of injustice, and persecutions of every kind had been heaped on the heads of the unhappy Languedocians, whom, since the crusade, it had been the custom to comprehend under the general name of Albigenses."

REVIVALS.

From a correspondent in Putnam county, Georgia, we learn that the present year has been a remarkably prosperous one for the Methodist Episcopal Church.

"Probably never," he writes, "since the days of Humphries and Majors, Jenkins and Hull, has there been

such a great gathering of souls."

—
GREENSBOROUGH, Alabama, Oct. 9.

The Sacramental occasion at New Hope, Green

County, terminated on Monday the 1st inst. This was

a season of deep solemnity. The word dispensed it is

hoped, proved to many quick and powerful; and was

the wisdom of God to the salvation of their souls.

The ministers of the gospel who officiated on the occa-

sion did not reach the place of worship until Saturday morning. On their arrival they found a consider-

able congregation encamped around the sanctuary of the Lord; literally hungering for the bread of life,

and with longing eyes anxiously expecting the mes-

sengers of salvation. Although this congregation had

been assembled for a day and a night without a min-

ister of the gospel to instruct or assist them, yet the pre-

vious hours were not suffered to pass unimproved; the

valuable elders in Israel who were present, regularly

collected the people, who in a social capacity im-

plied the presence and blessing of the King and Head

of Zion to be with and rest upon them. These peti-

tions were not in vain. The Lord heard and answered

in mercy. On Saturday evening the door was op-

ened for the admission of church members. Seven,

who were not ashamed to own the Lord Jesus as their

Saviour, came forward and professed their faith in His

righteousness, and publicly espoused His cause. Am-

ongst these were three children, members of the

same family, aged eleven, thirteen, and fifteen years.

Well might the parents of these tender lambs rejoice

in the fulfillment of that precious promise "I will be

a God to thee and to thy seed."

We have reason to believe that many went away

from this interesting meeting, under soul distress, ear-

nestly inquiring what shall we do to be saved? Have

not the friends of religion encouraged to go for-

ward, knowing that the Captain of their salvation, who

is the Mighty God, will lead them to victory, and crown them with eternal glory.—*Ala. Misc. Herald.*

From the Alabama Herald.

A glorious communion scene.—The sacrament of

the Lord's Supper, was administered at Mesopotamia

Church, Green County, on Sabbath the 14th of Oct.

The occasion commenced on Friday the 13th and con-

tinued till Monday the 16th. The arm of the Lord

was made bare for the salvation of sinners. The old

the middle aged, the young and some of the stile chil-

dren of Ethiopia, were collected by the good Shep-

herd, into spiritual fold, and made to feast on the

pastures of his love. The friends of Zion will rejoice

to hear that on this occasion 13 were added to the

Church, after having professed their faith in Christ,

and their reliance for salvation on his justifying righte-

ousness.

FOR ZION'S HERALD.

MORETOWN, VT.

MR. EDITOR.—More own circuit is not forsaken of

God, though we have our share of trials, in common

with others. "The Lord reigneth, let the earth re-

joice." There are many brethren praying and wait-

ing for the coming of the Lord; and faith says we

shall yet have a "time of refreshing from the pres-

ence of the Lord."—In Warren there is a good prospect;

on the other extreme part of the circuit, namely, Mid-

delsex, we have seen the power of God displayed in

the salvation of a godly number. Seventeen have un-

ited with us. Some good Baptist brethren were engag-

ed heart and hand with us in this work. Oh! may God

in mercy spread the flame, and fill the world with glo-

ry! Brethren, pray for us. Amen. N. B. A.

Some accounts of interesting revivals have been de-

layed until another week.

WEDNESDAY, NOVEMBER 21, 1827.

PHILOSOPHY SANCTIFIED.

The student of nature has an invaluable price put

into his hands. His mind investigates the properties

and laws of the material universe—the causes of vari-

ous phenomena—the results of simple and combined

action; and, if he only has a sanctified spirit to give

God the glory as nature's wonders rise before him, no

earthly pleasure can exceed his, when his intellect

traces the features of divinity in every astonishing de-

velopment. The greatest phenomenon connected with

the science of natural philosophy is a moral one; it is

the fact that man, in intellectual powers but little lower

than an angel, has ever been able to pursue this

study without glorifying the Maker of all things—yet

this moral wonder is not of rare occurrence, and pro-

ves the sorrowful doctrine that the carnal mind is

enmity to God.

The student in the philosophy of nature, as soon as

he overpasses the first principles of the science, finds

himself in a new world—not a world of flowers and

romantic ease, but one of intense and energetic action.

The most lovely expanse of water, or plain, or sky—

speaking itself out beautifully and tranquilly in the

sun

and the effect was, that I was neither to have been. My food who had lost his appetite, and proper judge of what was suitable dress was so thin and of so tenacious was not only soon worn through, otherwise mared by the slight sequence of which my growth was injured, and I was by my contempt. My education was also a trumpet gave an uncertain sound, birth, some real friends; but these brought them—there appear between the latter and my profession, a number of my friends decline.

however, before several bold and could not bear to see me thus, resolved to purchase my time and guardian, where I should be provided and have suitable care taken of my sequence of this, I immediately exchanged, and was greatly improved in appearance. I carried were also well wherever I came I was well received, and many who had only invited me to their houses, where I was a friend, by young and old, share of family instruction and guidance, my acquaintance was so that in a short time I paid near six a week, and should, by this time, more, had not my sisters, living in England and New York, been provoked by my example, and gone into the carrying messages to and from the But by this means we have all done more than any one of us could have with my travels are not so extensive I continue to travel every week to New Brunswick, to the Canadas and settlements to Missouri and the Mississippian Atlantic states to the Floridas of our country, and to all the principal.

tours I carry messages and tidings which rejoice the hearts of subjects. Not a few luke-warm or backsliders have received my and trembling, and have awakened; while the glad tidings of free-souls of Zion's prosperity and enlargement, much thanksgiving and praise King. And it is often wonderful to see them in families and social. I enjoy the pleasure of my company first peep into my columns. They lay eager hold on me, and hurry department. The sailor often sits a half exhausted lamp, or to read the Bethel news. The paper often listen with deep interest and admonitions; while the drunk-breaker and the profane person have in the heart, and not a few of them aware of the devil, by my pointed.

been emboldened to grapple with me by the many soul animating character which I have on record. In has been in checking error mouth of enemies; in promoting it; in strengthening the bonds of instituting Sabbath schools, Bible and Temperate societies, Academies, etc.

of my visits and the interest taken in them, have induced many not only but also to furnish intelligence. Many a pen has been employed in recording remarkable incidents, in of religion, in noting down the lives of the Amulet. From the spirit and the convenience of sending by the country, which otherwise would like the diamond in the quarry, and are now found to be of the first.

D. KILBURN.
NOTICES.
The Preachers in charge throughout the New England Conference are requested to forward to the Corresponding Secretary of the New England Conference School Society, previous to the first of March next, an account of the Sabbath schools in their respective circuits and stations, stating the number of schools, superintendents, teachers, and scholars; how many of the teachers and scholars, have become religious during the last year, with such other interesting matter as may be connected with the school.

A compliance with the above request will enable us to present a report to the parent society at their annual meeting in May next. Direct communications to New London Con.

D. DORCHESTER.

The preachers and friends on Portland District are informed that I have received a new assortment of books, and, among others the Minutes of Conference; they are kept at D. Buxton's, Exchange Street, D. KILBURN.

LITERARY AND SCIENTIFIC.

RELIGIOUS MAGAZINE, OR SPIRIT OF THE FOREIGN THEOLOGICAL JOURNALS AND REVIEWS.

The first number of this periodical has issued from the press, and realizes, in neatness of execution and value of the selections, all that could have been anticipated when we published the prospectus some weeks since. The selections are approved by clergymen of the Presbyterian, Methodist, Baptist and Episcopal churches. This work is published every month by E. Littell, Philadelphia, at six dollars a year, payable in advance. The first number contains 96 pages and has the following interesting selections from the most distinguished English Journals and Reviews.

CONTENTS.

1. A Sabbath in the Country. From the Spirit and Manners of the Age. 2. The Vale of Tears. From the same. 3. The Abigenses. From the Amulet. 4. Heaven. From the Spirit and Manners of the Age. 5. Causes of the prejudices of the world against the Church. From the Christian Observer. 6. The Bell at sea. From the Amulet. 7. The Revolutions of the Church of Christ. From the Christian Observer. 8. The Morning of the English Church. 9. The Reformation. From the Eclectic Review. 10. Review of the Confessions of a Gamester. From the Christian Observer. 11. The Paschal Moon. From the Spirit and Manners of the Age. 12. Memoir of Mrs. Maria Calder. From the Wesleyan Methodist Magazine. 13. Religion in Germany. From the Eclectic Review. 14. Messiah's Advent. From the Amulet. 15. Anuscences. From the Spirit and Manners of the Age. 16. On the Motto of an Armorial Bearing. "Non quoniam vell donec in ordo. 17. From the same. 18. On Conversion From the Morning of the English Church. 19. The Morning of the English Church. 20. The Morning of the English Church. 21. The Morning of the English Church. 22. The Morning of the English Church. 23. The Morning of the English Church. 24. The Morning of the English Church. 25. The Morning of the English Church. 26. The Morning of the English Church. 27. Eighteen Short Essays on Prayer and the Ministry of the Word.—Miscellanies relating to the Holy Scriptures, and other Sacred Subjects. 28. An English Harmony of the Four Evangelists.

not so strange as that some who pretend to call to the office of a Herald themselves been edified, and should be my further visits, from love of those who pretend to be much edified by me, and are even congratulating themselves such a distance from my residence, they shall not be troubled, still to call upon them as heretofore, they could be profited while living in England, however, too much; for I have remaining, who feel a deep interest in me, and who are straining every nerve to support me. I am persuaded, will not forsake me, to bring up every engine, and put forth my behalf. They will not let me a feather from my pinions. The every fair and judicious means to effect usefulness, that I may be able to do, and bring in a greater revenue of peculiar splendor.—a day tempest, the most marked character. The Roman is attacked by a new force, and was common stamp. Every united effort church is required, is demanded. Set down; holiness must triumph; the must be realized.

then, at this critical moment, will nobles power. They will do their new adherents; to collect the dues; to replenish my columns with power, and warm from the heart, and will do it to the Lord, in whose service I labor incessantly, may do more good, and promote of important interests than by any other reach, and be co-workers with in evangelizing and saving the world.

T. M.

MAIL NOTICE.

Subscribers living in Ellington, Conn., have discontinued their patronage to our paper, come to them sooner, we have only

one thing to do at our office to do. The

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POETS' DEPARTMENT.

FOR ZION'S HERALD.

THE FUNERAL.

It was a solemn scene. The sun's last rays
Were just withdrawn from the high mountain's top,
And save the lowing of the distant herd,
And the low murmur'ing of the neighbour'ing rill,
A deep and mournful calm around us reigned.

I'd often seen "with slow and measur'd tread,"
The mounting train, in dark array, move on
In silent, solemn majesty towards
The grave—but never did I feel as now;—
For death's cold hand had suddenly been laid
On one, whose hopes for earthly bliss were bright.

He was an only and beloved son,
The staff of parents aged and infirm,
The stay and comfort of declining years;—
And there he lay cold—shrouded for the tomb.
The tearful eye—the pensive countenance
Of every mourner eloquently told
The feelings of the heart oppress'd with grief.

He was a child of many prayers and tears,
And had been nurtured in the fear of God,
And, by receiving grace, they knew he was
Prepared to die—and dwell with saints above;
But still they mourn'd that he was call'd away
By death so soon to find a lowly tomb.
A fervent prayer was sent up to heaven,
And then the coffin placed upon the bier;
The aged parents weeping—leaning,
As on they walk'd, upon each other's arms.

In solemn stillness, save the heaving sigh
That now and then escaped some lab'ring breast,
They bore him to his grave. They soon arriv'd
And stood uncovered while the coffin pass'd;—
They each in turn pass'd by and gave the last,
The parting look. At length, the mother came,
With feeble step, to view once more her dead;
And only son—and press his pallid checks;—
But O! the agonizing scene. She had
Thought of the parting hour and nerv'd herself
For conflict—but alas! 'twas all in vain—
She gaz'd in all the silence of despair,
And had said farewell, but ut'rance fail'd;—
She wept—she faint'd—and was borne away.
The father came to bid his child adieu;—
He view'd while his pale and after'd form,
And then, in deep distress groan'd out—My son!
My son! would to God I had died for thee! D. A. T.

From the Spirit and Manners of the Age.
HEAVEN.

Heaven is the land where troubles cease,
Where toils and tears are o'er:
The sunny clime of rest and peace,
Where cares distract no more,
And not the shadow of distress
Dims its unsullied blessedness.

Heaven is the home where spirits dwell
Who wander'd here awhile,
And "seeing things invisible,"
Departed with a smile
To hail, amid sepulchral night,
The morning of eternal light.

Heaven is the everlasting throne,
Where angels vail their sight;
Whence He—the high and holy One
Throughout those realms of light
Diffuses by one thrilling glance
The glory of his countenance.

Heaven is the place where Jesus lives
To plead his dying blood;
While to his prayers the Father gives
An unknown multitude,

Whose harps and tongues through endless days
Shall crown his head with songs of praise.

Heaven is the temple whither prayer,
From saints on earth ascend's;
The dwelling of the Spirit, whence
His influence descends
Like heavenly dew, to cheer and bless
His children in the wilderness.

Heaven is the dwelling place of joy,
The home of light and love,
Where faith and hope in rapture die,—
And ransomed souls, above
Drink in, beside the eternal throne,
Bliss everlasting and unknown.

MINISTERS' DEPARTMENT.

From the Christian Advocate and Journal.

THE PREACHER'S GRAVE.

It was a lonely place, on the side of a mountain, where the birds of the air might undisturbed sing their great Creator's praise, or in plaintive notes mourn the early death of him whose remains slept beneath the verdant soil. Here stood a plain grave stone, pointing out the place where the Rev. Gad Smith was buried. On the west, rose a lofty and extensive eminence, where the venerable Asbury once proclaimed the gospel of Christ in the tented grove. On the east, at the foot of the mountain, rolled the Housatonic, bending its course towards the sea; and still farther east, were seen the hills of Cornwall, rising in wild magnificence towards the skies. At a little distance from the grave, stood the house "where the good man met his fate." It was the dwelling of his father-in-law; and here, with her parents, and her two half-sisters, dwelt the widow of the deceased.

I had often heard of this pious minister, when I first set out to call sinners to repentance. I had heard of his diligence when he began to exhort; of his subsequent improvement; of his usefulness in visiting from house to house; and of the sons which God gave him as seals of his ministry. I had heard of his fervent labors, at a certain camp meeting at Burlington, where sinners fell like Dagons before the ark; and of his exhortation at another camp meeting, when his voice was so enfeebled by disease, that he could only whisper, and a brother minister stood by his side, and repeated his words in an audible voice to the people.

I now stood on the solemn ground where his body had mouldered to dust, and the mind naturally looked forward to that day, when the voice of the Eternal shall wake the sleeping dust of his servants, whether they slumber in magnificent tombs or solitary groves. How solemn and pleasing the thought, that in that day, this holy man who had gone forth weeping, bearing precious seed, would then return again, bringing his sheaves with him.

X. L. F.

Feeding Hills, Sept. 24, 1827.

Bishop Latimer.—Very excellent and worthy of observation was the answer of that venerable prelate and martyr, who had at a controversial conference been out-talked by younger divines, and out-argued by those who were more studied in the fathers:—"I cannot talk for my religion, but I am ready to die for it."

From the Albany Christian Register.

Mr. Editor.—The subjoined remarks are from the pen of a southern divine, engaged in an interesting revival of religion. Surely, if all of us would feel as did the writer of these remarks, Zion would no longer remain at peace, and we should soon hear the cry in every direction among sinners, "What must I do to be saved?"

LADIES' DEPARTMENT.

Mrs. Jane Ratcliff.—Her charity was regulated by the directions of Scripture, which she wrote down for her guidance in four particulars, thus:

- I must give readily, Job xxxi. 16; Prov. iii. 28; 1 Tim. vi. 18.
- I must give secretly, Mat. vi. 3.
- I must give liberally, 2 Cor. viii. 12, ix. 6.
- I must give cheerfully, 2 Cor. viii. 12.

She distributed her alms according to her own ability and the necessities of others. She preferred giving a little to many, to giving much to a few, and so ordered her charity as not to exhaust her whole stock on one, or a few occasions, but to have always something to communicate. Few, indeed, did so much good with so little appearance of it. As to the objects of her charity, she did good to all, but especially to the house-hold of faith.

SIMPLICITY IN DRESS.

Dean Swift and the Farmer's Wife.—The celebrated Dean Swift had been so highly pleased with the conversation and deportment of a farmer's wife, near Dublin, that he invited himself to dine at her house, and sent her notice of the time. The trial was rather too hard for her prudence. Elated with the idea of entertaining a guest whose company was courted by the first nobility of the realm, she dressed herself as fine as her fingers could make her, and in this rich attire received the dean with stately ceremony. He in his turn made his profound obeisance, and then instantly inquired for the farmer's wife. "I am she! don't you know me?" "You! no madam, I won't be tricked; the farmer's wife that I am come to see is a plain woman, but you look like a duchess."

Her excellent sense made her understand the hint, and her excellent humor made her take it in good part. She withdrew, changed her dress, and returned in a plain robe—"Ah, 'tis she," joyfully exclaimed the dean, "this is the very woman I am come to see, and I expect to be very happy in her company."

YOUTH'S DEPARTMENT.

ANECDOTE OF A SABBATH SCHOOL.

RELATED BY A SUPERINTENDENT.

I was one Sabbath afternoon about to close the school in which I was engaged when a well dressed, genteel person, who presented himself as a visitor, requested me to allow him, (if it would not be deemed intrusion,) to speak to the children. This being readily granted, he addressed them nearly to the following effect:

"There was once a poor lad who was noted, even among his sinful companions, for his wickedness, but especially for his swearing and Sabbath-breaking. He along with some others, resolved one Sabbath to pelt some steady boys who were going to their school. However, it so happened, that the lads, on being attacked, took to their heels; this lad followed them to the very door of the school, which when opened, (they were then singing) such a sound came from the place as seemed to stun him. He wondered what they could be doing inside; and a teacher at that moment admitted the other boys, and invited him in. A new scene now opened itself upon him,--near three hundred boys, seated with their teachers. They all appeared so neat and clean, and in such order, that he wished he was one of them. He stood for some time, a spectacle for the whole school, dirty and ragged, and his wooden clogs on, which whenever he stirred, made him the subject of laughter to every person to his great shame and mortification. After some consultation, he being a stout, good looking lad, it was resolved to admit him into the A B C class. Every thing was now to him. The next Sabbath he appeared; his hair combed, his face washed, but his clogs still remained to mortify him; his particular case was taken under consideration, and a pair of shoes was given to him. He now found himself so much behind the other boys that he resolved to strain every nerve to get up to them. This determination was the means of his rising to the very first class, when his conduct being approved of, he was chosen a Teacher. He now felt that he had something more to do than to teach: he had a soul to be saved or lost; in a little time he was enabled, after much prayer, to "believe on the Lord Jesus Christ," and to rejoice in his salvation. The Lord then called him to preach these glad tidings, and happening some time after to officiate within twenty miles of his old much beloved school, he rode hard after the morning's labors, and the place just in time to see the poor lads in his own, very own school; and here he is now speaking to you!"

The scene now became truly affecting; he burst into tears, as did several others around him: at last he sobbed out, "O, my dear lads, be in right road earnest to make the most of your very great Sabbath School privileges; I have kept you too long; God bless you all!" He then concluded with a most affecting prayer.—S. S. Journal.

A LITTLE CHILD DIVINELY INSTRUCTED.

A Teacher, while addressing his children from the following words:—"Prepare to meet thy God," observed a little boy, about five years of age, weeping; supposing the child's apparent grief to arise from some trivial circumstance, he closed his address, and demanded of the child a reason why he wept: to his great surprise, the little boy exclaimed, "O Teacher, I am afraid that my sins are not pardoned—that my soul is not sanctified—that I am not prepared to meet my God." His Teacher endeavored to instruct, and to console him; he listened to instruction with particular earnestness and delight; the warmth of his heart seemed, as it were, to dry the tears from his cheeks, while his Teacher assured him, that Jesus Christ had a peculiar regard for little children that he loved to hear them pray—and had made many promises to encourage them in the exercise of prayer; when suddenly he clasped his Teacher by the hand—burst into a fresh flood of tears—and vehemently exclaimed: "O Teacher, if I do say my prayers, and after that, I tell a story, or do any thing that is bad, my prayer is not good, God will not hear me." David was of the same opinion. Psal. lxi. 18. "If I regard iniquity in my heart, the Lord will not hear me."

THE GATHERER.

PALPABLE HITS.

TO THE EDITOR OF ZION'S HERALD.

Sir,—I find it is common among a certain class of men to have their removal from one place to another noticed in the newspapers, and as I think the following removals are of some consequence to the public, you will please to insert them in your useful paper.

REMOVALS.

Doctor Love-ease, of the parish of Some-light, has removed out of Sloth-lane into Diligence-street, No. 1.

Doctor Fear-cross, has removed from the town of Fauthorough to the town of Self-denial.

Doctor Newman, after a residence of forty years in Lovegold street, has removed to the town of Liberty, Loveson-street.

Doctor Bigot, has removed from Dark alley, in the city of Salem.

The following persons having removed, though they belong not to the faculty, yet as they are of some note and influence, it may be proper to notice them.

Miss All-safe, has removed from the town of Love-darkness, at the foot of Mount Sinai, to Bethesda Springs. A part of the family of Mrs. Part-safe have also followed her example.

Several members of Mr. Growingman's family have lately removed to New Jerusalem. We are informed that most of them went off singing and shouting by the way; but some were less animated, and regretted not having observed the twelve articles of advice which I formerly gave them, in so punctual a manner as they might and ought to have done.

EFFECTS OF CHRISTIANITY.

Whatever tends to the removing out of men's minds all principles of religion, tends to the removing out of the world all government and order. Religion, above all things, conduces to secure respect and obedience to the civil magistrate. It will have a good influence both to those that govern, and those that obey. It will teach the former to rule over men not for earthly gain; it will teach the latter to obey men not for earthly gain; but for conscience sake.

Let us then first make ourselves good Christians, and that will make us good subjects and good neighbors. Let us plant in ourselves and promote all those Christian virtues and graces, which tend to the peace and prosperity of all mankind. Let us extirpate those vices and passions, which render the world unhappy—which make men uneasy in themselves and pernicious to others; which are the misery of every private person, and the bane of public society.

Original Anecdote.—Most of our readers know that General Greene, of the Revolution, and General Brown, now Major General of the United States, were, by education, both Quakers. The latter not long since attended the Quaker meeting in this city. After service, a worthy Friend remarked to a bystander: "During the revolution we had a Greene Quaker, and now we have a Brown Quaker; but they were both true blue."—*Philad. paper.*

SEVENTEEN ships of the line in His Majesty's service, have lately admitted on board passengers, somewhat over twenty-one thousand in number, to sail to the

port of New Jerusalem; on the condition that they will accept of the fare of the ship's crew, and in case of meeting an enemy, they must all stand to their quarters and fight: it was also agreed that they should keep watch day and night.

If the above items of intelligence are thought by you to deserve publicity, I may furnish you with some more at a future day.

DR. CALEB.
Canaan, *Humble Row*, No. 1, Nov. 6, 1827.

From the Boston Recorder and Telegraph.

ILL MANNERS.

It is ill manners, in part of a family, as soon as pray-ers are commenced, to form a close circle around the fire, shutting out all those who really pray. It is about as unkind to do the same thing at a conference meeting. This relates of course to cold weather. It is ill manners, to go out of meeting just before the congregations are dismissed, because you are impatient, or because you think it more pleasant to walk through empty aisles and clear streets. You are no better than others, therefore be content to fare as the rest.

It is ill manners to take your children to meeting, and there let them disturb all your neighbors, by conducting just as badly as they do at home. It is ill manners, to carry on an intercourse at meeting, across a stranger, who has been so unfortunate as to take a seat between you and your friend.

It is ill manners, when you are addressed at a religious meeting, either by a sermon from the minister, or in a less formal manner by him or any other person, to look often at your watch, as if you meant to say, "you have been speaking a long time." It is also unbecoming to turn your head, to notice every movement near you; and to make a grand turn round whenever the door opens. If the speaker cares anything for you, these practices will be painful to him. Besides, they break your attention, and thus you sustain a loss. Keep your mind to the discourse. If it is not the very best, you may learn something.

ANTI-QUID.

DAILY RESOLUTIONS OF LAVATER OF ZURICH.

I will never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing.

I will neither do, nor undertake, any thing, which I would abstain from doing if Jesus Christ were standing visibly before me; nor any thing of which I think it is possible that I shall repeat, in the uncertain hour of my certain death.

I will, with the divine aid, accustom myself to do every thing, without exception, in the name of Jesus Christ, and as his disciple; to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

Every day shall be distinguished by at least one particular wish of love.

Wherever I go, I will first pray to God that I may commit no sin, but be the cause of some good.

I will never lay down to sleep without prayer, nor when I am in health, sleep longer than, at most, eight hours.

I will every evening examine my conduct through the day by these rules, and faithfully note down in my journal how often I offend against them.

God! thou seest what I have here written. May I be able to read these my resolutions every morning with sincerity, and every evening with joy, and the clear approbation of my conscience.

TO THE AGED BELIEVER.

"My venerable and aged friend,—It would seem to you that you are done with the world—at least with the power of doing any good in it. Every thing that you see and feel, seems to be the bearer of a message to you from the Lord Jesus, saying 'Surely I come quickly; while your soul gladly lays hold of the tidings, and says 'Amen! even so; come, Lord Jesus.' You frequently feel that 'flesh and heart are fainting and failing'; but you feel, at the same time, that 'God is the strength of your heart; and that he is, and will be your portion for ever.' And now, aged friend, my eye follows you to the verge of time. I see guardian angels ready to convey you to the purchased possession. The good Shepherd, who laid down his life for the sheep, is there. He is there with his rod and staff, to conduct you safe through the dark valley; and I perceive that you fear no evil. Fear evil—not, that is the note of triumph!—Hark again! O death! where is thy sting? O grave! where is thy victory?—The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Aged disciple, depart in peace, and the Lord be with thy spirit! And having employed the later residue of time in teaching the strains of Zion to those you leave behind you, may you find it a sweet and appropriate prelude to the high hosannas and hallelujahs of your heavenly home!"

LAST WORDS OF ROBERT EMMETT.—If the spirits of the illustrious dead participate in the concerns and cares of those who were dear to them in this transitory life. O! ever dear and venerated shade of my departed father, look down with scrutiny upon the conduct of your suffering son, and see if I have ever for a moment, deviated from those principles of morality and patriotism which it was your care to instill into my youthful mind, and for which I am now to offer up my life. My lords, you seem impatient for the sacrifice—the blood for which you thirst is not concealed by the artificial terrors which surround your victim: it circulates warmly and unfeared through the channels which God created for nobler purposes, but which you are bent to destroy for purposes so grievous, that they cry to heaven. Be yet patient! I have but a few words more to say—I am going to my cold and silent grave: my lamp of light is nearly extinguished: my race is run: the grave opens to receive me, and I sink into its bosom. I have but one request to ask at my departure from this world; it is the clarity of its silence. Let no man write my epitaph, for as no man who knows my motives dare now vindicate them. Let them and me repose in obscurity, and my tomb remain un-inscribed, until other times and other men can do justice to my character. When my country takes her place among the nations of the earth, then, and not till then, let my epitaph be written. I have done!

THE GATHERER.

PALPABLE HITS.